

one king shall reign over them, it is clear that the 'nations' must be elsewhere. Paul finds them among the Gentiles I think, for he teaches that 'Christ hath redeemed, that the blessings of Abraham might come on the Gentiles, through Jesus Christ that we might receive the spirit through faith.' Gal. 3: 14.

Hence we see that Christ died that the Gentiles might be made partakers of the blessings of Abraham. This will bring in 'all nations,' and all these nations, will have the spirit poured out upon them, and will then be all the sons of Abraham, hence he will be the father of many nations, but more of this in another chapter.

'In thy seed all nations shall be blessed' This second promise is no more fulfilled than is the first, for all nations are not blessed, but they will be when the conditions of the first promise will have obtained. The 'seed' is the means by which all nations are to be blessed, 'not seed as of many,' but as of one. 'And to thy seed which is Christ.' Then it is in Christ that all nations shall be blessed. It is in Christ not out of him, and it is very plain that this condition, or state of affairs will never exist until Christ comes again, nor until 'Satan is bound.' Paul says, 'that the promise by faith of Jesus Christ might be given to them that believe.' Gal. 3: 22. The 'promise' is not to them that do not believe, hence it is a matter of impossibility for the nations to be blest as nations, and that is the meaning of the Scriptures. When all the people of the nations have faith in Christ then the nations will all be blest and not until then.

'The (Abrahamic) covenant was confirmed of God in Christ,' that in Christ the blessings might come and not from the law, 'for the promise that he (Christ) should be heir of the world, was not to Abraham, or to his seed through the law, but through 'the righteousness of faith' in Christ, 'For if they which are of the land be heirs, faith is made void, and the promise made of none effect.' Rom. 4: 13, 14. But the law 'cannot disannul that it should make the promise of none effect.' Gal. 3: 17. Hence we see that the promise is all embraced in Christ and we are brought into relation to it by faith, and the observance of the rite which makes us heirs.

Now what remains? We see that the law 'could not disannul the promise,' but that 'the covenant was confirmed in Christ.' The law does not effect the promise in the least, for Paul says, 'if the inheritance be of the law, it is no more of the promise, but God gave it to Abraham by promise.' And the promise not being as yet fulfilled, we must hope for it just as all the faithful before us have.

The third condition of the covenant relates to the districts of country that was promised to Abraham. If we understand the other conditions to have a literal fulfillment, we must understand this third one the same way. Then it is evident that Abraham and all his righteous descendants be resurrected, and Christ must come from heaven as 'the heir of the world,' to enjoy that which is theirs by promise—by God's oath which he swears to Abraham.

Now I repeat what I have already said. If that is what Abraham and his posterity, (by faith) are promised, what else are we to hope for? God promised Abraham a landed country, and he believed, and he died without receiving—but nevertheless he believed that God was able to fulfill his promise, and it was accounted with him for righteousness. And it is morally certain that Abraham never hoped for anything else, and it is just as certain that he will receive nothing else, and we will receive just what our father Abraham will. Then why do people teach and pretend to believe that they 'will go to heaven when they die.' If men believed that they will go to heaven, when the Bible does not promise it, and their hopes are all for heaven without a promise in the Bible to that end, what will be the result? By believing one thing will they receive another, by hoping for one thing, may they receive another? These are considerations worthy of our most serious thought. If God's promises were a matter of

faith with Abraham and all the old fathers, should it not be with us too?

People think that Christ is the end of the covenant, i. e. in a sense that since he died for us, the covenant will be of no consequence to us, but the fact is, that the covenant is 'confirmed in Christ.' It was promised to Abraham, or in other words the covenant was made to Abraham, and according to the conditions the heirs of Abraham are the natural heirs to the covenant, the covenant is confined to us (the Gentiles) through Christ. For this cause Christ came into the world. He came to bring the Gentiles into a relation with God's promises, and hence since Christ came, the Gentiles, through faith in Christ are equal to heirs to the natural children to the covenant.

The first two conditions of the covenant never could have obtained, unless Christ would have pulled down the middle wall of the partition, so that the children of the bond woman could have equal rights with the others, for they are included in 'all the nations of the earth' that should be blest, as well as the 'many nations' that Abraham should father.

'Now to Abraham and to his seed were the promise made.' The seed here means Christ. (see Gal. 3: 16.) And now in order to obtain the promise we must get into Christ. How we have already shown.

Hence we are the sons of God by faith in Christ Jesus and 'by a faithful continuance in well doing' we will inherit with Christ what God swore to Abraham, that he and his seed should inherit.

Liberty of the Gospel.

We take up a book to read and at once find it treats of subjects with which we are not familiar, therefore it is not intelligent to us. But let us make ourselves acquainted with the philosophy of these things, then the book becomes interesting, because we begin to understand it. Just so with the Bible, until we understand its teachings it can not enlighten us. Tho we may accept it as true, but we are none the wiser until we see how and why it is true. Now there is as clear a philosophy in the liberty of the Gospel of Christ, as there is in any other matter. But until a man understands the philosophy of it, he cannot understand the Bible as to where it refers to that liberty.

Now let us see if we can find the true philosophy of Christ's words when he said, 'The truth shall make you free, and if the Son shall make you free, ye are free indeed.' The Jews to whom he was talking did not understand how it was that they were not already free, neither did our Lord see fit to explain it fully, but said enough to set any thinking man to studying the same subject. But they did not believe him, neither do men yet believe him—men think to day that they are free! Yes, perfect free moral agents! Let us see, we know that sin and slavery are as inseparable as cause and effect, and where is the man without sin? Two things have to exist in man before he can be a sinner; namely, knowledge and the power to violate law, for without law there is no transgression and sin. The first man had to be commanded before he could disobey, and he had to disobey before he could have the knowledge of good and evil. He could not be free until he knew by experience what slavery is. He had first to be a slave, and by it learn what true liberty is. Before he 'fell,' as it is called, he knew nothing of either liberty or of slavery, but through his disobedience he obtained the knowledge of slavery, and a desire for liberty—a liberty that he never had, neither could have until he was first a slave and afterwards made free, and all his intelligent posterity are in the same school under the same teacher. The first Adam of course knew nothing of what disobedience meant until he became acquainted with sin, and hardly then. But in due time the second Adam (Christ) appeared. He knew all about sin and death without becoming a sinner—he went right down into death, that prison house of sin, and broke all its locks and bars and set the captive free, and came forth leading our captivity captive and giving gifts to men, the gift of life and liberty with all that life and liberty means, which is all

things needful. What glorious gifts our Lord has to give his followers! He sells us nothing but gives all! Then dear reader if you and I are among the redeemed of the Lord all things are ours, even life and immortality are ours through Christ our Lord. We have liberty because Christ is the end of the law to every one that believes. The end of what law? All law in the sense of law. 'How is that?' you may ask. Well, let us see how plain it is. The law of God is a perfect law. Imperfect man could not fulfill it, but Christ could and did comply with all its demands and gives to us the rich fruit of his marvelous obedience, which is life and liberty. He came and fulfilled the law and then rose above it, and now lifts all his followers above it also. We are not now under law, but grace. Grace is not law. The law was not made for the righteous but for the transgressor. The truly honest man stands above and free from the law that says, 'Thou shalt not steal.' The truthful man is free from the law that says, 'Thou shalt not bear false witness.' These laws were not made for such men. Just so we are created anew in Christ who is above principalities and power: and with him we are raised above the plain of law and sin; for where sin is not there is no use for law—grace is better.

From this stand point, some will take it for granted that to be a Christian gives liberty to indulge in sin; but there could be no greater mistake, because, in sin, there is no liberty save the liberty to be a slave and to die. Life and liberty are in God alone, and we find it alone in righteousness through Christ Jesus. Life and liberty are the gifts of God to man. The wages of sin is death not life in any sense of the word whatever.

D. WHITE.

'Standing Room Only.'

BY E. E. ROBERTS.

That was what met my gaze on passing the theater recently (in which there was a performance in progress) in clear bold letters stood the notice, 'Standing room only,' and my thoughts ran back to the record in II. Kings 10: 21, 'and the house of Baal was full from one end to another.' How sad to think that too often, oh! too often is this the case. We are so much easier persuaded to attend the worship of Baal, and dance to his music, than to any other that when he calls the same old story is repeated. The house of Baal it full, it is a fact that should all the people want to go to church not more than a third part of them could get into the churches of our land. Yet how often are they full—only when there is a mild form of a show, or a weak sort of a circus or perhaps but one degree better when there is a sensational preacher holding forth. How sad to think that there is such a disposition on the heart of man to neglect that which is of all other thing the important thing, i. e. the salvation of his soul.

It turned out very disastrously to this house full of devotees of Baal. They lost their lives. My dear reader how will it be with you in that great and notable day when you face death, think you that it will be a source of joy or even consolation to you to know that you had helped to crowd 'from one end to the other,' some theater or some ball room or in that greater day, that day of the Lord, when you must stand before the Judge of all the earth, do you think he will say to you because you helped to fill, to overflow the houses of Baal on earth, now stand here on my right hand? Think you so? I ween not. Think you not he will say to you, as you will acknowledge you justly deserve, stand on my left hand. There is only standing room there for you among them who must depart into torment. Will it pay you then? Be not deceived: that which a man sows, shall he not reap? You have sown to the wind and hence you reap the whirlwind.

God grant that you may find salvation ere it is eternally to late.

If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God.—George Macdonald.